

Votivæ Lachrymæ.

A VOW OF
TEARES,

For the losse of *Prince* HENRY.

IN A SERMON PREACHED
in the Citie of *Bristol* Decem-
ber 7. 1612. being the day of
his Funerall.

By *E. C.* Batchelar in Divinitie, and
publike Preacher to that Citie.

2. *Chron.* 35. 25. *And Ieremiah lamented Iosiah, and all Singing men and Singing women mourned for Iosiah in their Lamentations to this day, and made the same for an ordinance unto Israel: and behold they are written in the*
LAMENTATIONS.

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the Swanne.

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T
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TO THE HIGH
AND MIGHTY PRINCES;

The most illustrious and hopefull
Prince CHARLES, *Duke of Yorke*;
the most renowned and vertuous Prin-
cesse the Lady ELIZABETH her
Grace; together with her espou-
sed happy Husband, the thrice-
noble and worthy Prince FER-

DERIKE, Count Palatine of
Rheine, and Prince
Elector.



O whom, vnder
God, should these
vowed teares hum-
bly addresse them-
selues? but vnto
you three (thrice excellēt Prin-
ces)

The Epistle

ces) the neereſt partakers, and moſt hopefull repairers of the great and common *loſſe* that cauſed them.

A *loſſe* indeed, common to vs the members of this State and Church, with all the faithfull inhabitants of the Chriſtian world: But to expreſſe the greatneſſe of it, *What ſhall wee take to witneſſe for it? what ſhall wee compare to it? whereto ſhall wee liken it? A breach great like the ſea: who can heale it? who can comfort vs in it?*

Lamen. 2. 13

But *blessed be the Father of mercies, and God of all comfort,* that hath not onely preſerued vnto vs of this age, the royall
roote

Dedicatory.

root and *stemme*: but also in you the princely *branches*, reserued a treasury of hope & comfort for the generations ensuing.

Only, being taught by so heauy an hand, that *the hope of the hils, and multitude of mountaines is but vaine*, except the Lord be sought vnto as the only *health of Israel*. What shall we say? but the Lord giue vs hearts so to repay vnto your *Excellencies*, the arrerages of praiers and thanks, wherein wee are behind hand to your Princely Brother; that God may be pleased to repaire by you, the losse that in him we haue sustained.

So may wee hope, that the
God

Jerem. 3. 23

The Epistle

Ester 9.30

God of mercy the strength of Israel will answer vs with words of peace and truth, saying :

Psal. 89.19

Vnto our Soueraigne your royal father, I haue laid help vpon one that is mighty: I haue exalted one chosen out of the people, &c.

2.Sam. 23.3

Vnto you illustrious Prince Charles, Thou shalt beare rule ouer men, being iust and ruling in the feare of God.

Gen. 27.16

Vnto you gracious Lady, I will blesse thee, and thou shalt bee the mother of Nations, Kings also of people shall come of thee.

Gen. 24.31

Finally, vnto you happie Prince, and sent of God to increase our happinesse, Come in thou blessed of the Lord, for whom
the

Dedictory.

the choisest *pearle* in the Chri-
stian world is by God himself
prepared. *The Lord make her*
like Leah and like Rahel, which
two builded the house of Israel.
Let her grow into thousand thou-
sands, and let her seed possesse the
gate of his Enemies.

Ruth.4.18

Gen.24.60

What remaineth, most gra-
cious *Princes*? but that, with
humble suite, for pardon of
this boldnes, and acceptance
of this poore seruice, offred
(in the name of this famous
and loiall *Citie*) vnto the ho-
norable memory of your tri-
umphant *Brother*, and patro-
nage of your Princely *Graces*:
I tender vnto your *Hightnesses*

two

two requests, of an heart zealously deuoted, both to your present honour, and euerlasting blisse.

The first, that you would alwaies set before your eies, the Princely patterne of vertue and pietie, so happily expressed in the example of that blessed Soule, *whom the world was no longer worthy to enioy*: who beginning as *Iosiah* did, from his tender yeeres, to seeke after the God of his fathers, hath now left a sweet (though mournfull) memory, of his graces amongst vs, like the composition of the perfume made by the art of the Apothecary.

2.Chro.34.3.

(Eccles 49.1)

The

Dedicatorie.

The second, that you would
often and seriously meditate
vpon that heauenly counsell,
giuen by the holiest King that
euer raigned, that man after
Gods own heart, vnto his sonne
the wisest Prince that euer li-
ued; and therefore well befit-
ting your graces Greatnesse:
And thou Solomon, my sonne,
know thou the God of thy Father,
& serue him with a perfect heart,
and with a willing mind: for the
Lord searcheth all hearts, and
understandeth all the imagina-
tions of thoughts: if thou seeke
him, he will be found of thee, but if
thou forsake him, he will cast thee
off for euer.

1. Chro. 28. 9

¶ Which

The Epistle

Which, if your *Graces* shall please to apply, as spoken by God himselfe to each of you, I haue all which my soule herein affecteth; which shall neuer cease to call vpon the Lord for the continuance of *the sure mercies of David*, vpon our dread *Soueraigne* with our gracious *Queene* your roiall Parents, and vpon your excellent *Highnesses*, that you may long remaine the comfort of their roial *Majesties*, and crowne of vs their well affected subiects.

Your excellent Graces
in all Christian service,
most humbly deuoted,

EDWARD CHETVIND.



¶ To the Christian Reader.



*I was an old complaint
uttered by a Prophet,
Thou haste smitten
them, but they haue
not lorrowed: would to God it were
not verified in vs, or that wee had lear-
ned, to listen to that other Prophets
counsell, Heare yee the rod, and who
hath appointed it.*

Ierem. 5. 3.

Mica. 6. 9.

*Then, might our endeauour for re-
uiuing sorrow, seeme at this present
needlesse and impertinent; were our
hearts wrought to awfull feare at the
lions roaring, and not rather hardned
as the Adamant stone, against both
the voice and rod of the Almighty.*

A

But

To the Reader.

Amos 3. 8.

1. Sam. 3. 12.

2. King. 4. 13.

Psal. 55. 19.

Ierem. 2. 30.

But as on the one side, the terrours of the Lord inforce; so on the other side, the loue of Christ and of his Church, constraineth vs to be instant in season and out of season, upon this secure and sencelesse generation. The Lord hath spoken; who can but propheticie? yea the Lord hath begun to strike, who when hee beginneth, will make an end, and bring forth iudgement vnto victory; whose eares can now but tingle? or whose heart but tremble?

This may bee defence inough for a man, otherwise well pleased to liue amongst his owne people, to put the trumpet to his mouth, & (if it may be) to awaken such as sleepe secure in Sion, of whom it cannot now bee said, because they haue no changes, therefore they feare not God: but rather, as of the desperate Iewes, in vaine, saith God, haue I smitten your children, they haue receiued no correction.

To

To the Reader.

To speake plainly, an heauie stroake of Gods hand is now upon vs for our sinnes: but that which giueth cause to feare, that the same hand is stretched out still, is, that to our many other sins, we adde this aboue all, not to take to heart so grieuous a visitation.

A maine proppe and limme is rent from the body of this Church and state: who considereth it? Our sinnes haue undoubtedly brought this maine vpon vs: who finding the plague in his owne heart acknowledgeth it? that which the Lord seeketh at our hands, is, that we come downe, and humble our selues at his footstoole: who goeth about it? The only remedy of our wound, is our true repentance and conuersion to him that hath smitten vs: how few that mind it?

To reduce to feeling our benumbed hearts, God alone is able: but to shew the only good and right way, I haue endeauoured, as by preaching at first to those that heard it, so now by writing

To the Reader.

*to so many as God shal direct to read it.
The Lord grant, that the wofull effect,
may addresse vs to the wo-worthy
cause, and both of them to the sowre,
but soueraigne medicine of repen-
tance not to be repented of.*

ISAI. 57. I

The righteous perisheth, and no
man considereth it in heart: and mer-
cifull men are taken away, and no man
vnderstandeth that the righteous is ta-
ken away from the euill to come.



NOTINÆ LACHRIMÆ

A VOVVE

OF TEARES,

For the losse of

Prince HENRY.

LAMENTAT. 3. vers. 15. 16.

The ioy of our heart is gone: our dance
is turned into mourning.

The crowne of our head is fallen: wee
now vnto vs that we haue sinned,

Had was rowed in se-
lered before the Lord,
in the day when first
thy dyings, as a wing-
ed messenger, came
with the sharpe sword



B

of

of sorrow, to pearce through our soules [*The publike bewailing, namely of our so great and generall Losse*] that, now at length through Gods ouer-ruling providence, in the most fitting opportunity, are we mette in this holy and great assembly, purposely gathered, on this day of solemne sorrow, religiously to performe.

And, for this purpose, to mooue our hearts, (otherwise inclinable inough to follow the fashion of the Court,) to ioine at this time in this occasion of publike sorrow: behold, what choise it pleased God, at that very first, to suggest vnto mine heart, that, and none other, make I bold to offer.

A text indeed besfitting, as I conceiue it, if any other, this mournesfull accident, and which I doubt not but you also, Fathers and Brethren, all heere present, will so esteeme; shall yet not onely marke the wordes, like to *Ezekiels role*, all full of *Lamentations, Mourning, and Woe*: but withall, take notice of the speciall cause moouing that holy Prophet *Ieremy* (a man living

Ezek. 2. 10.

liuing ifeuer any of the Prophets, in times of misery) so to complaine.

For howsoever it be manifest, that in this booke hee more generally lamenteth the distressed state of the Church of God, the ouerthrow of the City *Ierusalem*, and burning of the Temple, the spoile and flauery of the whole nation; al which he liued to behold: yet that this his so bitter wailing was in part at least, and that a chiefe part, for the death of that Prince of so great prooffe and hopes, *Iosiah*; witnes what is recorded. *2. Chron. 35. And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah, in their Lamentations, to this day, and made the same for an ordinance vnto Israel, and behold they are written in the Lamentations*: that is, in this booke; which howsoever in the Hebrew original, it be without any name, saue onely that it is stiled, by the first word of the booke (as are also the 5. Bookes of *Moser*) yet is it in the Hebrew Comentaries, as *Ierome* noteth, so called, and accordingly by the 70. Interpreters; *Lamentations. The*

verse 25.

אֲרָנָה

אֲרָנָה

Lamentations of Jeremy.

Wherein, as it is generally agreed, that hee expressely mourneth for King *Iosiah's* losse, (that being the beginning and presage of all their ensuing sorrowes.) the best Expositors heretofore referring, that complaint, Chap. 4. 20. *The breath of our nostrils, the annointed of the Lord, was taken; of whom we said, under his shadow we shall bee preserved alive, among the heathen.* So, in more particular, touching the very words of my text, I see not, why wee should not take them also, as a part of the Lamentation, if not wholly, yet chiefly, for that losse; the phrase of the falling downe of the *Crowne*, so rightly fitting.

Since, howsoever I am not ignorant, that some Interpreters understand to bee meant hereby, the defacing and decay of the Temple, and service of God, with other things wherein that people gloried, as in their crowne; and others, as if hereby were signified onely, that the garlands, and other ornaments of delight, vsed in their nuptials, and other times of ioy, were

were now laid aside; as if the Prophets purpose were hereby only to expresse their wailing and wofull state: yet is there no interpretation that can bee giuen, comming neerer to the nature of the Metaphor heere vsed, then to vnderstand it of that, which hee had before vnder other termes lamented, the fall of their Soueraigne Prince wearing the Diademe; according as of the setting vp of such an one, is else where spoken in the like phrase: *Thou didst preuent him with liberall blessing, and didst set a crowne of pure gold vpon his head.*

Psal. 21. 3.

Against which Exposition if any shal except, that heere the Prophet speaketh of the fall, not of the Kings crowne, but of the peoples rather; *The Crowne of our head is fulne*; which may seeme more generally to signifie, the decay and fall of all their honour, wealth, and beauty, all the glory of both their Church and Commonwealth: wee will not sticke to grant that more generall extent, so this particular of the Princes fall bee therein especially conceiued; As it needes

B 3

must

Prou. 14. 28.

mult bee, since as the wise *Salomon* hath told vs, that *in the multitude of the people is the honour of a King* : so is it certaine on the other side, that the peoples crowne and honour is in their Prince or King, especially if a good Prince, such as *Iosiah* was.

For the sal of whom therefore, how well might they lament, as for the falling downe of their crowne vnto the ground, crying out, as heere, in bitter grieve, *The crowne of our head is fallen* : especially, since this fall of the Prince did presage (if they did not with speed preuent it) Gods farther iudgement vpon the people, whose sinnes had doubtlesse prouoked him thus farre already : as therefore the humbled Prophet in their name acknowledgeth with a prefixed note of sorrow in the last words, *Wee now vnto vs that wee haue sinned.*

Vpon which subordinate causes of sinne and iudgement, depend those two consequents mentioned in the former verse ; First the inward sorrow affecting their hearts whereof hee
com-

complaineth, *The ioy of our heart is gone, or [ceased.]*

חנה

Secondly, their Lamentation or humiliation outwardly expressing that inward sorrow, and vsed for remedy to preuent farther iudgements, which hee thus Emphatically expresseth, *Our daunce is turned into Mourning.*

And in this order, obseruing first the causes, and then the consequents; The meaning of the whole complaint being a part of the Prophets praier in the behalfe of the Church afflicted, and by affliction now humbled, what is it in effect and summe, but this briefly, "That alas," "now they see by lamētable prooffe," "by the fall of their Crowne, the taking away of their Prince, that they haue by sinning procured their own woe, and moued God to wrath and indignation against them: and therefore how can it be but that their ioy should bee quite gone, and insteede thereof bitter griefe possesse their soules; yea therefore high time for them to exile and put a

“way their mirth, and dauncings, and
 “on the contrary betake themselves
 “with speed to mourning and repen-
 “tant praier, thereby to stay Gods an-
 “ger, and so to keepe off from their
 “heads all farther euill.

And this being, so farre as I can
 reach, the true sence and substance of
 these words; wee see, not onely the
 sorrowfull estate of those distressed
 people therein expressed, but also our
 owne present condition plainly ex-
 emplified, and our soules for an holy
 vse thereof directed, to a fourefold
 consideration. First, what hath been
 our losse: Secondly, what we may rec-
 kon the *cause* of this losse: Thirdly,
 how we should bee affected with this
 losse: Fourthly and finally, how wee
 may best *preuent* all farther losse. The
 first and second are offered from *verse*
16. for, *the crowne of our head is false,*
there is our losse: and, *How knowes*
that we haue sinned, that is the *cause*.
 To the other two we are pointed *ver.*
15. *The ioy of our heart is gone,* that
 should we be heartwitt affected: yet
 farther, *Our daunce is turned into mour-*
ning,

ning, to this the meanes to haue all
feares for the future *presented*. Of
which therefore in order, beginning
with the consideration of our *losse*,
from the first branch of the latter *vers*.
The Crowne of our head is fallen.

What the speciall crowne of their
heads was, from whom wee borrow
this complaint, you haue already
heard, to wit, their worthy and good
King *Iosiah*; and whose death no mar-
uell if they reckoned none other, then
the falling of their Crowne downe
from their head, the losse and spoile to
them of all their glory, with presage
of farther woe and ensuing misery.

But what is our Crowne (to make
application) so fallen from our heades
vnto the ground? Oh, God forbid;
No, blessed be the God of *Isaac*, the
royall Crowne, and Diademe Imperi-
all, set by God vpon our heades, it still
remaineth flourishishing, *Great Britains*
glory. And long, and long, so may
our *Hezekiah* liue and raigne, and
wretched, thrice wretched may they
be, that euer so much as wish in heart,
to see his fall.

But

But it is the Princely Coronet of hope and future expectation, onely looked on, and with the lustre dazeling our sight, that we haue lost; our good *Iosiah*, herein onely differing, in that before we needed to haue him set as a crowne vpon our head, it hath pleased his God and ours, to take him hence, to crowne him with an euerlasting diademe in heauen. Howbeit though hee haue thereby gained rather, yet wee haue lost, alas, farre more then euer we enioied, except in hopes, and downe our crowne is fallen, as well wee may complaine with mournefull hearts, before that euer by Gods hand it was fastned on our heads.

Our Crowne, our Diademe. Oh, why should wee not so reckon him? who was not onely borne a Prince, but created also our Prince, and acknowledged to the world by his roiall Father, long agoe (as *the beginning of his might, the excellencie of dignitie, and the excellency of power*) to be his dearest sonne, and naturall successor; the rightfull heire to the imperiall crowne and diademe

Gen 49.3.

Basilic. dor. in
epistola nuncupator.

diademe of all his kingdomes. In whose vntimely losse (as we may count it, but that God the king of Kings, who reserveth times to his owne prerogative, was pleased so to order it) behold, what wee haue suffered, all the true subiects of this Realme, the fall of our very Crowne; our second diademe now in present, and chiefest in future hope: a losse inualluable, not of a Prince onely, but of such a Prince, adorned with so rich graces, in tender yeeres yeelding such hopes; that (excepting onely that paragon of, otherwise matchlesse, price, *Edward the sixth*) I presume wee may without wrong to any speak it, neuer yet had this Realme euery way the like.

Touching whom, if any yet shall doubt, whether we haue reason to reckon him so, as to esteeme his losse the downe-falling of our Crowne: let vs for prooffe first consider, whether hee were not as the people sometimes spake of *Dauid*, *worth tenthousand of vs*. Surely if but in regard of his blood and place, which made vs in reason to conceiue of him, as of an *Ishak*, an heire

2.Sam.18.3

1. Sam. 9. 20.

2. Sam. 21. 17.

In Cyro.
pard.

In Basilic. dor.

heire of promise, in whome we hoped for a blessing; or as of a *Noah* borne in an happy houre to be our comfort; on whome, howsoeuer not for the present, yet for the hopes of future generations, *was set, as Samuel* sometimes spake, *all the desire of Israel*, as on a rising sunne, hoped to be hereafter, what *David* is intituled, *The light of Israel*.

Neither was this the hope of vs subjects onely, but the endeavour and expectation also of his Royall Father, whose Princely care (no way better approued to God and his Church) for the welfare of more then one generation; as it made him more then a *Xenophon*, euen a *David*, labouring the religious institution of this *Solomon*, both by his owne treasury of Kingly counsels, and the employment for that seruice of men of cheefest ability and trust: so would it no doubt haue been fully satisfied, had God so pleased, that hee might haue left the fruit of these hopefull seedes, as a ioyfull harvest to bee reaped by the ensuing ages.

For

For our parts, we saw the blooming,
and reioiced in the sweet sent of this
goodly growing plant; yea not wee
onely, but Strangers also were to af-
fected with the fragrant odour of the
same, that it was doubtfull, whether
our hope in him, or their admiration
of him, were the greater. They, like to
Hiram, such as did but heare of him,
with reioicing blessed God for him, as
for a *wise sonne*, appointed to succeed
his victorious father ouer this mighty
nation; and how much more with the
Queene of *Sheba*, such as came to be-
hold and see his religious cariage in
the worship of God, both in publike
and private; his prudent care for the
well ordering of his Court, and that
rare temper of magnificence and fru-
gality, in the managing of his Princely
estate.

1. King. 5. 7.

2. Chron. 9. 3.

But as for vs, whome the hopefull
appearances of his piety and vertue
did more petrely and properly con-
cerne, (how could we, as many as are
true hearted to the Religion and state;
but seriously reioice, to foresee an
English *Israh*, beginning in his ten-
der

1.Chro.34.3. der yeeres to seeke after the God of his
 Fathers? Insomuch that now, looking
 backe to that hope we had too confi-
 dently embraced, we may euen seeme
 to speake (borrowing to an inferiour
 sence that phrase of the two Disciples
 trauieling to Emmaus) *but wee trusted,*
 Luke 24.21. *that it had bene hee, that should haue*
deliuered Israel.

One, who we hoped, and wished,
 as David in his praier for Salomon,
 might come downe like the raine upon
 Psal.72. 6 *the mowen grasse; and as the showers*
 that water the earth: in whose daies the
 vers. 7 *righteous should flourish and aboun-*
dance of peace be happily established:
 of whom, we promised our selues, that
 he should be Isaiahs good King, reig-
 ning in iustice, and ruling in iudgement,
 as an hiding place from the winde, and as
 a refuge for the tempest, as riuers of wa-
 ter in a drie place, and as the shadow of a
 great Rocke in a weary land: finally,
 one of whom wee hoped (what the
 Aduersary more then feared) that,
 treading in the steps of his religious
 Father, our present gracious Soue-
 raigne, and going on where he should
 leaue

leane (as *Ioshuah* after *Moses* in subduing of the Canaanites) he would *Iosiah*-like compell all that were found in *Israel* to serue the Lord.

2. Chro. 34. 33

Behold, beloued, these, and many more not mentioned, the conceiued hopes that we had in him, who was expected in the succeeding age, not without iust reason, to become our Crowne. The v unexpected losse of whom so suddenly. (Oh that wee should need so lamentable a document, to make vs giue care to the Psalmists counsell, *Not to put trust in Princes &c.*) Alas! how hath it cast vs downe from the hopes, which in him we conceined, and forcibly brought vs to acknowledge, as in our text, The crowne of our head to be fallen?

Psal. 146. 3.

Surely not a great man onely in *Israel*; at *Dauid* sometimes spake of *Abner*; but the very crowne and glorie of our *Israel*; who, howsoeuer hee be taken away in Gods great mercy and loue to him (no doubt,) as *Enoch*, of whom is chronicled, that hee walked with God, and was no more scene; for God tooke him away; or as *Iosiah*, to whom

2. Sam. 3. 38.

Gen. 5. 24.

2 Chro. 34. 28

whom was promised as a speciall fauour from the Lord, that he should be gathered to his fathers, and be put into the graue in peace, that his eyes might not see the euils, which God purposed to bring vpon that place and people: yet for ourselues, well may we dread, lest this his taking away, hath beene in Gods displeasure, rather towards vs, who were neither worthy of, nor yet truly thankfull for, such and so great a blessing.

Ezek. 21. 26.

Whom therefore God, according to that threatenin *Ezekiel*, of taking away the Diademe and the Crowne, hath taken away from vs; by the losse and misse, to bring vs to conceiue more rightly of the worth of such a gift. The Lord grant wee may take it to heart, to make a right vse of it. Since for the cause procuring (so farre as it concerneth our selues) alas! what may we reckon it, but our sinnes, deserving iustly do great, yea a greater iudgement & as in detestation of our selues therefore, wee truly may, and wil redily, if once thoroughly humbled, acknowledge in our Prophets wailing

ling words, *Woe unto vs that wee haue sinned.* Since if wee also shall more question of the cause, or say in our heart, *wherefore are these things thus come vpon vs?* Ieremy our Prophet hath long agoe made vs heereto answere, *Ierem. 13. 22. For the multitude of thine iniquities, are thy skirts discovered, and thy heeles made bare.*

For surely so, as it is generally sin, that brings shame and iudgement vpon any people, as on the old world, on *Sodome*, and the *Canaanites*, &c. to the very rooting out of them from the earth: so more particularly and for the purpose, that it is for the peoples sins that princes are taken away, witnesse that testimony, *Prou. 28. 2. For the transgression of a land there are many Princes thereof;* often changes of the Crowne, being euermore dangerous to a Common-weale; as wee may see for instance. *1. King. 16.* In the disioynted state of *Israell*.

Yea farther, not to vrge many proofes to this purpose, looke but in *Isaiah 3.* How as a maine iudgement, the Lord of Hostes threatneth to take

Verse 1.

C

away

Vers. 2

away from Ierusalem. and Iudah, the
stay and strength, the strong man, and
the man of Warre, the Ruler, and the
Prophet, the Prudent, and the Aged.

vers. 4

Appointing children to be their Princes,
and babes to rule ouer them. But what
may be imagined the cause of all this
ruine? It followeth after, Doubtlesse

vers. 8.

Ierusalem is fallen, and Iudah is fallen
downe; because their tongues and works
are against the Lord, to prouoke the eyes
of his glory. Yea the triall of their coun-
tenance testifieth against them, they de-
clare their sinnes as Sodome, they hide

vers. 9.

them not; and therefore, Woe now vn-
to their soules, for they haue rewarded
euill vnto themselves. And hee instan-
ceth after in the end of the Chapter, in

vers. 14. 16

two chiefe euils, the tyrannous op-
pression of their gouernours, and their
womens wantonnesse and pride. The
fruit of which, and all the rest, reddoun-
ding to the ruine and subuersion of the
state, wee may read concluded in the
last verse. Therefore shall her gates
lament, and mourne, and shee being de-
solate shall sit upon the ground.

verse 26.

To bring no more for confirmation
of

of this generall truth, that it is the sin of the people that mooueth God to take away their Princes; a thing which both *Nehemiah* and *Daniel*, and here and elsewhere our *Jeremy*, and all the faithfull in such cases truly humbled haue acknowledged: haue not wee reason in this case to suspect our selues, yea to conclude that for our sinnes, God Almighty in his displeasure, hath sent this losse of losses, and made this breach vpon vs?

It may be (to make coniecture) for our great vnthankfulnessse; in that God hauing affoorded vs heeretofore many great and maruellous, if not miraculous, Deliueraunces; as to name but two most memorable, from the inuasion of our professed enemies, and their inuincible Armado in 88; and since from that hellish designe (worthy a lasting monument for detestation) of the Popish pioners: wee haue not rendred according to the reward bestowed on vs, but haue had our hearts left vp: for which therefore wee may iustly feare, that *this wrath is come vpon vs.*

2. Chr. 32. 25.

Verse 15.

Verse 16.

Verse 16.

Or may it not be, for yet a farther degree of foule ingratitude, that ha-
 uing beene blessed by God, as much
 as euer any Nation, with abondance
 of long peace in a fruitfull Countrey,
 wee haue giuen him cause to com-
 plaine of vs, as in that song of *Moses*
Dent. 32. against his people, that we
 that *should haue beene upright, when we*
waxed fat haue spurned with the beele;
yea being fatte and grosse and laden
with fatnesse, haue either quite forsak-
en God that made vs, or not as wee
should regarded the strong God of our
saluation, but haue prouoked him to an-
ger, if not with strange Gods, yet cer-
tainelie, with many foule abomina-
tions and crying finnes? So that as
 the widowe of *Sarephath*, when shee
 saw her childe breathlesse, cried out in
 a passion vnto *Elijah 1. King. 17:* *O*
thou man of God, art thou come to mee,
to call my sinne to remembrance, and to
slay my sonne? So may wee acknow-
 ledge, with humiliation vnder his
 hand, that God is come vnto vs, to
 call our finnes vnto remembrance,
 and therefore hath taken away our
 Prince.

Prince. And whether farther yet, his purpose be to proceede against vs, except by speedy turning from sinne we stay his hand, wee haue cause to feare.

But surely by this already done, the Lord God hath more then manifested, that *his eies are vpon vs*, (as of old he threatned *Israel*) *as vpon a sinful kingdom*, with whom he hath already entred action, as meaning to *avenge the quarrel of his covenant*: and to maintain his *controuersie* against vs; the same verily and none other, which in *Hosea* he professed to haue with the inhabitants of the Land of *Israel*, viz. for the crying finnes of our Land prouoking the eies of his glory.

Amos 9. 8.

Leuit. 26. 25,

Hosea 4. 1.

For howsoeuer by the mercy of God, we haue wherewith to stop the mouth of the blasphemous Aduersary, both in regard of our profession *after the way which they cal Heresie, worshipping the God of our Fathers, beleeuing all things which are written in the Law and in the Prophets*; and in regard of practise, not being destitute of those, who *from the heart haue obeyed vnto*

Acts 24. 14.

Rom. 6. 17.

The strait gate
&c. upon Luk
13 23.24

Jerem. 7.8

Hosea 4.1.

the forme of Doctrin, whereunto they haue beene deliuered : yet so few in comparifon are they that ioine these two together, or willingly brooke the Narrow way to life, (as hath beene shewed in the treatise formerly written touching that Argument,) that vpon the body of our professors may iustly light that exprobration of the Prophet *Jeremy*, viz. that they doe but trust in lying words when they cry so loud, *The Temple of the Lord, The Temple of the Lord, &c.*

For alas! how can it secure or profit vs before the Lord, that we haue the vndoubted marks of a true visible church, in soundnesse of Doctrin, and forme of worship, whiles the matter of con- trouersie betweene God and vs remaineth, *no truth, nor mercy, nor sound knowledge of God in the land*? No, but in- stred thereof for all the Lords care of his Vineyard & our painful preaching (and what, then thinke you would be, if the Lord should see fall his care, if there were no preaching, no planting of the best plants, nor plucking vp of the euill weedes?) A plentifull Vin-

tage

rage of those wilde and fowre grapes,
of impiety and vnmercifulnesse, wher-
with in *Esaies* time his teeth were set
on edge; and which by his Prophet
Hosea hee casteth in the teeth of the
wicked *Israelites*, who by swearing, and
lying, and killing, and stealing, and who-
ring, are said to breake out, and bloud to
touch bloud. And therefore no manuel
if the land mourneth, &c.

Isai. 5. 4.

Hof. 4. 2.

vers. 3

And yet behold, we are by the same
Prophet immediatly after directed, to
take knowledge of a sinne of lowder
cry in the Lords cares, then any of the
forementioned, where hee saith, yet
~~let none rebuke nor reprove another~~, as
if he should say, it is but lost labour,
for thy people are as those that rebuke
the Priest. An euill time indeed when
the prudent shall bee aduised to keepe
silence, because, as *Ahab* could not a-
way with *Micaiah*, so, men hate him
that rebuketh in the gate, and abhorre
him that speaketh vprightly. So euill a
time, that where this sinne preuaileth
it may bee feared the time of venge-
ance is not farre of; as the Lord him-
selfe sheweth, iustifying his seuerer pro-

verse 4

Amos 5. 13

1. King. 22. 8.

verse 10

2. Chr. 36. 16.

כדבמ

ceeding against his people in the captiuitie of *Babylon*, because *they mocked his messengers, despised his words, misused his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedy, or (as the word imports) no farther [healing.]*

What shal I seeke for more particulars? for those crying sinnes that pulled fire from heauen vpon *Sodom*, euen those foure Cardinall crimes which the Prophet *Ezekiel*: *Ezek. 16. 49.* expresly mentioneth, viz. *Pride, Fulnesse of bread, Abundance of idlenesse, Cruelty in not strengthening the hand of the poore and needy*: Oh! that we could say our land were free from them! But alas, we cannot.

For first, who seeth not that *Pride*, that setteth it selfe out to euery eie in their outward habit, proportionable neither to the body that weares it, nor to the estate that should maintaine it, nor to the sober liking of those that should approue it? in al which regards, it falleth vnder the same condemnation with the strange and disguised attire, by the old *Prophets* so long agoe seuerely

Isa. 3. 16.
Zeph. 1. 8.

seuerely censured. But there is yet another *Pride*, that keepeth it selfe more out of view, lurking secretly in the heart; yet not so secretly, but, either by the trial of the countenance and gesture, or by words, especially when there is occasion of boasting and contention, or by port and affecting of high place; or lastly by intruding into Gods office, rashly passing censure vpon anothers seruants, it doth more or lesse discover it selfe to be that Pride of heart that God abhorreth.

Secondly for *fulnes of bread*, comprehending not onely gluttonous eating, but also that fowle abuse, now a daies, and more vniuersall deluge of excessiue drinking: are not these the times which our Sauiour said should paralel the daies of *Noah*? and we of this nation the persons of whom nothing is to be storied, but that we are found as it were [at racke and manger] *eating and drinking* as if wee had no other care, but to *nourish our hearts as in a day of slaughter*? and God grant it bee not against the day of our
owne

Math. 24. 38.
תא'תנו.

Iam 5.5.

Isai 5.22.

1.Pet. 4.3.

26011.

owne slaughter. So fearefully are wee ouerflowne with the inundation especially of the sinne of drunkennes, that it is hardly beleeued that excesse in drinking and quaffing is a sinne, in such as can beare it away or stand vp-right with it : although the Prophet *Esay* hath left a special *woe* against them *that are mighty to drinke wine, and strong to poure in strong drinke*. And Th'appostle *Peter* among the *lusts of the gentiles* (of all that truly professe Christ to bee abandoned) reckoneth euen those [*drinkings*] and carrow-sings; the shamefull sinne of our nation. Oh ! if some part of those huge healths, that haue beene heaued vp as a supposed honour to our late renowned Prince, had beene conuerted into humble and seruent praiers to God for his preservation: we might possibly haue had him now liuing amongst vs, and God surely lesse offended at vs.

Thirdly, that there is no want among vs of *Aboundant idlenes*, witnes the very liues, that all men looke vpon, of base vagarants; who like those
afflic-

afflicted and affamished wretches spoken of by the Prophet, are suffered too much euery where (not for want of good lawes, but of due execution) to goe to and fro the countrie; wandring about in swarmes to doe mischiefe, and ready when they be *hungry to freat themselves*, and curse both their King and God; whiles they wilfully remaine in want because *their hands refuse to worke*, hauing nothing but what they get by spoile or beggery from others, to the shame of our christian common wealth, and contrary to the prouision made by that old statute law in *Moses*; That *there should bee no begger in Israel*; renewed and confirmed by Saint *Paul* as by a latter act of Parliament vnder the Gospell, where he telleth the Thessalonians, how he had warned them hereof before, that *if any would not worke being able, hee should not eat.*

Isai 8. 21.

Prou. 21. 25.

Deut. 15. 4

2. Theſ. 3. 10

Howbeit, I would to God there were not others guilty of this Sodomfinne of *Idlenes*, that would be accounted as their place requireth, of farre better reckoning; yea euen of the greater

Amos 6.1

ver. 3

ver. 4

Psal. 104. 26

Iam. 5. 5

greater ones, the Nobles and gentrie of our Land, especially yonger brothers, liuing without any calling carelessly, not a few, who as those in *Amos*, against whom God denounceth a fearefull woe, *liuing at ease in Sion*, and therefore *putting away farre from them the euil day*, doe stretch themselves on beds of *luory*, eating the *lambes of the flocke*, and the *Calues out of the stall*, *singing to the sound of the Violl*, &c. and drinking wine in *bowles*, no man being sorrie for the affliction of *Ioseph*. As if they had beene placed by God on earth to doe nothing else, but what *Leuiathan* is made to doe in the sea, euen to play and sport themselves; as those rich ones in *Iames*, against whom we read that inditement, inough in the last day if there were none other to condemne them, *ye haue liued in pleasure vpon the earth*.

Fourthly that there is amongst vs (notwithstanding many wholsome lawes, better then which no kingdome euer had in that behalfe) cruelty and miserable oppression of the poorer sort, instead of *strengthening their hands*, practi-

practised for maintenance of riot and Idlenes in the rich (for idlenes must haue maintenance from others labors) as in those idlers in Saint *Iames*, that are noted to haue kept backe the *Labo- rers hire*, and to haue condemned and killed the *righteous*, that were not able to make their partie good against them: let the racking of rents, and raising of fines, turning out of Tenants, and decay of tillage by inclosures, the greedines of hard-hearted Vsurers &c. with the teares of many an oppressed fatherlesse and widdow, beare witnes; who if they bee not heard, and their wrongs redressed, God that alwaies hath an *ear open* to such complaints, will come neere in iudgement, and bee himselfe a swift witnesse, against such wrong doers, who shall receiue for the wrong that they haue done, of him with whom there is no respect of persons.

Add hereto finally, that *luke-warm- nes* both in profession and in practise, ouer-spreading our Church, sometimes reproued in *Laodicea*, whiles we conceit but too well of our owne perfections: and that conniueance and suffe-

Iam. 5. 4

ver 6

Isa. 5. 9

Mal. 3. 5.

Col. 3. 25.

Rev. 3. 16.

Amos 6.1

ver. 3

ver. 4

Psal. 104. 26.

Iam. 5. 5

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Iam. 5. 4

ver 6

Isa. 5. 9

Mal. 3. 5.

Col. 3. 25.

Rev. 3. 16.

Reu. 2. 20

2. Chro. 33. 10

Isai 1. 5

Deut. 29. 18

verse 19.

verse 20

suffering too much, as in *Tbyatira*, of the woman *Iezabel*, and her seducing shauclings: together with the little reckoning and light regard, that most make, not onely, as *Manasses* in his prosperity, of instructions from the word of God, but also, as those in *Isaiah*, of the corrections and rod of God, that God may now despaire of vs, and say as to his people, *Wherefore should yee be smitten any more, for ye fall away yet more and more?* So dangerously are wee ouer growne with that roote, bringing forth gall and wormewood, that whether wee heare the words of Gods curse, wee blesse our selues in our hearts, saying we shall haue peace though we walke after the stubbornnes of our owne hearts, thus adding drunkennes to thirst, till the Lord flatly refuse to be any longer mercifull: or whether wee feeble the stroke of his hand smiting vs, as hee hath done, with pestilence, famine, inundations, drought, tempestuous weather, and the rauening teeth of those wild beasts, pernicious Pirates I meane, who haue gathered head, so that the seas are at this day, like the
high

high waies of Israel, in the daies of Shamgar and Iael, unoccupied in manner; and Trauailers forced to seeke out by-waies for their safetie, wee are so farre from returning to him that hath smitten vs, that wee rather seeke to enter couenant with death and with hel, that vnder the refuge of falshood wee may auoid the scourge; or howsoeuer, persilting with branded Ahaz in the time of tribulation to trespas yet more, against the Lord.

All these laid now together vpon the heape, alasse, men and brethren, what thinke you that wee may iudge of our selues? or thinke you that it is not high time for vs, as the *Corinthians* are aduised by the Appostle, to iudge our selues, that we be not yet farther iudged of the Lord? yes verily, neither shall we neede, as *Ioshua* brought the tribes, families and households of *Israel*; so to bring forth and as it were cast lots vpon these our sinnes to find out the *Achan* that hath troubled *Israel*: since all these sinnes, where euer they house or harbour, within the wa-uy confines of this Ile, they be the wretched *Achans*, euery kind and one

Iudg. 5. 6

Isai 9. 13

Isai 28. 15

2. Chro. 28. 22

1. Cor. 11. 31

Iosh. 7. 14.

one of them, that haue by prouoking
against vs Gods displeasure beene thus
farre troublers and quenchers of the
light of this our *Israel*.

Lam. 3. 22.

2. King. 9. 22.

Prou. 30. 10

Amos 5. 12

Neither yet, *were it not for the neuer
failing, compassions and faithfulnessse of
the Lord*, might wee hope for fu-
ture peace or safety; whiles these
*witchcrafts and whoredomes of that Je-
zabel of naturall corruption, are yet in
so great number*, that if we as the adul-
terous woman, should wipe our mouth
and say we haue done none iniquity, yet
could the Lord of heauen & earth, euen
the Iudge himselve, beare witnessse and
reproue vs, saying as in *Amos*, *I know
your manifold transgressions, & your mighty
sins*: To which therefore (to conclude
at length this second point) let vs,
without either blaming supposed se-
cond causes, or accusing God of too
strict iustice in this behalfe, learne in
true humility to referre all our losse,
crying as heere our humbled Prophet,
Woe now vnto vs, for we haue sinned,
and therefore loe the Crowne of our
head fallen. With which fall if yee de-
fire to heare how wee ought to bee
affected

affected, it commeth now to bee considered from the first words of the 15. *ver. The ioy of our heart is ceased.*

For, this being an vndoubted consequent, of the feeling apprehension of their present calamitie, accompanied with feare of farther miserie; hence (to spare enlarging) may wee take direction, how we also with our losse should bee *affected*: how? but as the holy Virgine, to whom the many sorrowes for her blessed son were (as old *Simcon* compared the) *a sword that should pearce through her soule*. A dangerous wound, and deadly, if not to the life, yet to the ioy and comfort of the heart. For verily those hearts must needs bee armed with stony, yea adamantine hardnesse; which are not pierced with this sword of sorrow: which *melt* not, as *Iosiah* his heart, at the apprehension of Gods iudgement: yea which, with *Jeremy*, with not the head a cesterne of water, and the eies as fountaines of teares, to weepe day and night for the fall of their crowne.

The greatest cause of sorrow, and most important losse, excepting that

D

one

Luk. 2. 35.

2. Chro. 34. 28

Jerem. 9. 1.

1. Sam. 30. 4

Luk. 23. 28

2. Sam. 1. 20

Mica. 7. 8.
Lam. 4. 21

one (if that were greater, which was so soone and graciously by God him-
selfe repaired) of our last renowned
Soueraigne Queene *Elizabeth*, that e-
uer in our age befell this flourishing
state & kingdome: able to make all true
hearted Subiects *to weep, til with David*
and his followers at *Ziklag*, *we be able*
to weepe noe more. If not for him so-
much, who was taken from our head to
be translated into blisse, yet, as our
Sauour said to the daughters of *Ie-*
rusalem, *for our selues and for our chil-*
dren, who seele all the losse.

Whereat howsoeuer wee haue iust
cause to grieue, and somuch the more
because we may easily conceiue how
Gath and *Ashkelon* and the vncircum-
cised hollow-hearted *Philistines* with-
in our selues, if not happily *Moab*,
Ammon, and *Edom*, some of our border-
ing euill neighbours also doe reioice
(to whom wee haue to answer with
the Church in *Micah*, *Reioice not a-*
gainst me, o mine enemy, though I fall,
&c. For, *may not the cup also passe*
through vnto thee?) yet are wee not
left destitute of most Princely hopes,
in

in those royal branches, more the one, springing from the same blessed roots; and now a third, in lieu of that fallen off, we trust by Gods owne hand, for the increase of strength and honour to this kingdome, happily into the same stocke to be inserted. So happy a Match, howsoever the illwillers to Siō may maligne it, that hardly could the Christian world, for purity and parity of true Religion, in all points fundamentall, agreeing with our Church (witnesseth that worthy *Palatine Catechisme*, expounded by learned *Vrsinus*) afford the like.

That yet we may haue good hope, that *Ichabod* is not borne, nor the glorie to depart from *Israel* (for, *who shall live when God doth this?*) nor we to be left, as *Israel* in *Micaiahs* vision scattered upon the mountaines, as sheepe without any Shepheard: vnlesse as our vnthankfulnesse hath already defeated our first hope, so the want of feeling of this heauy stroake cause the hand of God to bee still stretched out against vs, till, maugre our dulnesse and obstinacie, he haue giuen vs for-

1. Sam. 4, 21
Num. 24, 23

1. King. 22, 17

Isa. 9. 12.

Lam. 3. 65.

Ruth 1. 20.

sorrow of heart, euen his curse upon us. But, oh let it thus befall thine enemies and ours, O Lord! and such as reioice in our sorrow, or refuse to sorrow with vs, giue them sorrow in due time; but without vs. As for vs, whose names the Almighty hath changed from *Naomi* to *Marah*, teaching vs, not only by nature to lament the sorrowfull effect, but also by grace to be humbled for the sinnefull cause, let vs in the fourth and last place learne how to expresse and testifie our repentant sorrow, as the meanes to turne away Gods anger and *preuent* our farther danger, from the practise of this holy Prophet, and people of God, professed in the last words of the 15 verse, *our dance is turned into mourning.*

Isai 28. 22

Isai. 24. 11

Iob 30. 31.

How could they, yea how can wee better suite our selues, to the hand and minde of God, (who calling to mourning, chargeth men to *bee no more mockers, lest their bandes encrease*) then when *all ioy is darkened, and the mirth of the world is gone away, to turne our Harpes into mourning, and our Organs into the voice of them that weepe?*

For,

For, howloeu the Lord delighteth
 not in the affliction and sorrow of his
 creatures, being therefore *to bee euer
 magnified, because he loneth the prosper-
 ity of his seruants*; yet knowing best
 what is for our good, and prouiding
 mercifully that by timely sorrow for
 sinne, we may haue peace in our latter
 end: he doth not cease both by voice &
 hand, to inforce this duty of humilia-
 tion vpon vs. One while with loud
 threatning hee crieth out as by our
 Prophet *Jeremy 13. 15. 16. Heare and
 giue eare, and be not proud, for the Lord
 hath spoken it: giue glorie to the Lord
 your God, before hee bring darkenesse,
 and or euer your feet stumble in the dark
 mountaines, &c. Yea, verse 18. Say
 vnto all [high and low] humble your
 selues, sit downe, for the crowne of your
 glory shall come downe from your heads.*
 Another while, the former not pre-
 uailing, hee vndertaketh by strong
 hand to create a day, or rather night,
 of mourning: *In that day, saith he by
 the Prophet Amos, I wil euen cause the
 Sunne to goe downe at noone, and I will
 darken the earth in the cleere day, &c.*

Psal, 35. 27

Amos 8. 9

Verle 10.

And I will turne your feasts into mourning, and all your songs into Lamentations, and I will bring sackloth upon all loines, and baldnesse upon euery head, and will make it as the mourning of an onely sonne, and the end thereof as a bitter day. One while he informeth vs how we must fit our selues so to draw neere vnto him, that hee may draw neere to vs: [*Afflict your selues*] and sorrow and weepe; yea, let your laughter be turned into mourning, and your ioy into [a sad looked] heavinesse. Another while, he lets vs vnderstand, how indignely he takes it, that when hee calles to mourning, men should giue themselves to mirth and feasting: *It was declared* (saith the Prophet) *in the eares of the Lord of Hosts.* But what followeth? *Surely this iniquity shall not be purged from you till yee die,* saith the Lord of Hosts.

Iam. 4. 9.
 ταλαιπωρήσατε.

εις κατάνοιαν.

Isai. 22. 14.

Zach. 12. 11.

A doome sufficient, if there were nothing else, to awake and rouse vs vp to sorrowing, to send vs to Hadadrimmon, and make vs all to fall downe weeping and wailing as *in the valley of Megiddon*; yea to present our selues before the

the Lord, that mercifull great King of *Israel*, like *Benhadads* seruants, with ropes about our necks, acknowledging what wee haue demerited. For loe this the ready way to find compassion and abundant kindnes with the Lord; who hath himselfe, in *Ioel* 2. 12. directed vs vnto this course, of *renting our hearts, and with fasting, weeping and mourning, to turne vnto him; that is gracious, and mercifull, slow to anger, and of great kindnes, repenting of the euill.* For, as it followeth, *who knoweth, if hereupon he will repent, and retorne and leaue a blessing behind him?* especially, shall we to this noise of mourning, adioine the voice of seruent and humble crying (as verse 17. they were directed) both *priest and people, weeping between the porch and the altar, and saying, spare thy people, O Lord, and giue not thy heritage vnto reproch, for wherefore should they say among the people, where is their God?* for surely being thus once truly humbled before the Lord, wee shall finde, as there is added ver. 18. that *the Lord he will be icalous ouer his land and spare his people, hee will not giue his he-*

1 Kings 20. 32

ver. 13.

verse 14

Lamen. 5. 19

Plal. 103. 19

Prou 8. 15

1. Sam. 2. 8
verse 9

Iob 29. 25

Isai 51. 12

verse 13

Deut. 33. 26

verse 29

ritage vnto reproch, nor suffer the ene-
mie to say, where is their God?

No, for seeing the kingdome is the
Lords, who howsoever mortall Prin-
ces perish, yet remaineth for euer, ha-
uing prepared his throne in heauen, and
by his kingdome ruling ouer all, being
he onely by whom Kings doe raigne, and
to whom, as Hannah sung, belong the
pillers of the earth, who will preserve the
feete of his Saints, when the wicked shall
be put to silence in the darke; who dwel-
leth among vs as a King in the armie,
and as hee that comforteth the mourners,
saying, I, euen I am he that comfort you;
who are wee that wee should feare any
mortall man, or the sonne of man who
shall bee made as grasse? forgetting the
Lord our maker that hath spread out the
heauens, and laid the foundation of the
earth, &c. Doubtles there is none like
God, o Ieschurun, which rideth vpon the
heauens for thine helpe, and on the clouds
in his glory, nor any like vnto thee o
people saued by the Lord who is the shield
of thine helpe, and the sword of thy
glorie.

Onely let our Asa, with all Iudah
and

and *Beniamin* heare the condition of amitie long agoe proclaimed by the Lords prophet ; *The Lord is with you, while you bee with him ; and if yee seeke him he will be found of you :* Then shall we be a crowne of glory in the hand of the Lord, and as a roiall Diademe in the hand of our God : yea, he himselfe, the Lord of hostes shall bee vnto vs for a crowne of glorie, and for a diademe of beautie : and to our King especially, as to his seruant *Dauid*, a tower of saluation shewing mercy to his annointed, euen to his seruant *Iames* our Soueraigne, and to his seed after him for euer.

2.Chro.15.2

Isai 62.5

Isai 28.5.

2.Sam.22 51

Wherefore, for conclusion, to apply our selues both to that ancient counsell, and the present hand of God ; (this being as the *Philosopher* told the *Romane Emperor*, *no fit time for sporting*, when as not the sword of *Perennius*, or any mortall enemy, but the glittering sword of the *immortall God*, may seeme to bee vn sheathed and shaken at vs,) let vs, as many as desire to see the welfare of *Ierusalem*, and peace vpon *Israel*, so addresse our selues to mour-

Herodian l.1
Non hoc ludorum tempus, 6
Commode, &c.

Amos 4.12

2.Sam. 24. 16

Lament. 3. 40

Ierem. 8. 6

Malach. 3. 16

Nehe. 9. 38

mourning, that we may prepare to meet our God comming out against vs, who will no doubt be pacified towards vs, and repenting of the euill, will say to the destroying Angel, it is sufficient, hold now thine hand; when hee shall behold vs humbling our selues before him in vnfeined repentance, and hearty praier.

First, in repentance. For seeing the Lord hath himselfe begunne to search vs, as he did this people, and that wee suffer doubtles for our forenamed finnes; what should we, but (after their example) search and try our waies, and turne againe vnto the Lord? who now assuredly hearkeneth whether any speake aright, repenting him of his wickednes, and saying, what haue I done? which if he may heare, behold a booke of remembrance, shall bee written before him for them that feare the Lord, and thinke vpon his name. Oh thē, let vs for our parts, write our booke of Remembrance, & because of all this, make a sure covenant with the Lord, and we our Princes & our Priests, put hand and scale vnto it. Into which

which whosoever shall refuse to enter,
and to say with vs, *woe now unto vs that
wee haue sinned*, shall certainly one day
bee forced to cry out, *woe and alas*se
unto vs, for wee are destroyed.

Ierem. 4. 13

Yea further for a speciall prooffe of
our sincere and serious *Repentance*, let
vs with *Asa* and the people vnder him
vpon the forementioned admonition
ioifullly enter into a league and *oath of
association*, not only our selues to *seeke
the Lord God of our fathers, with all our
heart, and with all our soule* : but also
*whosoever will not seeke the Lord God of
Israel* (but will cleaue to, or plead for
Baal ; and either become themselves,
or approue of that accursed Iesuited
generation, that account it meritori-
ous, to vndermine and blow vp Par-
liament houses, to murder and massa-
cre sacred Princes, yea to kill young
and old, nocents, as they reckon them,
and innocents all together, their
friends for company so their foes may
perish) shall I say according to the iu-
stice of that law, *let them be slaine, whe-
ther great or small, whether man or wo-
man ?*

2. Chr. 15. 23

verse 13

2.Chro.34.33

man? nay rather in charity, I wish
first for their good, that they might be
cōpelled to serue the Lord: or otherwise
for our Churches peace, & kingdomes
safety, that either they were exiled
quite from among vs, that they might
infect no longer, or so curbed at least,
that their number and strength might
not encrease, to endanger vs far-
ther.

Reuel.9.11

For surely (to speake plainly) how-
soeuer it be good to repose our confi-
dence alone in God, of whose care-
full goodnes this land hath had so plen-
tifull experience; yet shall we, as beho-
ueth vs, consider the continuall machi-
nations, and attempts of these Iesuitish
Locusts possessed with the spirit of
their Prince *Abaddon*, or but looke vp-
on the wound that freshly bleeding in
our neighbors sides (the reward which
that redoubted French King *Henry* the
fourth, receiued for taking downe the
statue of reproch, and admitting a-
gainie this viperous broode into the
heart of his kingdome) how can wee
iudge it lesse then a tempting of God
to

to relie still vpon miraculous deliuerances, if wee suffer meanwhile to the preiudice of our head, *the taile of the false Prophet*, and popery, to spread it self, as a contagion thorough our land? Surely if the swarmes of those *Locusts* fill euery corner, and take liberty secretly to poison and infect both the mother & the children, (if not to packe them ouer sea to *Rome* or *Rhemes* &c. to be farther corrupted) we are in danger neuer to want *pricks in our eies, and thornes in our sides, to vex vs in the good land, where we dwell; or cruell Esau* that gape but for a *mournfull day*, to take aduantage against their more blessed, and therefore hated brethren. The God of counsell work in the hearts of them who are in chiefest place and power, carefully to prouide for the welfare and safety of this Church and state, especially of that light that maketh *great Britain* glorious, that al the smoke of the bottomles pit may neuer dazle or eclipse his shining brightness.

For vs, the best part of our armour against

Isai 9.15

Numb. 33.55

Gen. 27.41

Gen. 31. 28

gainst these, & al both enemies & euils, what is it, but (which before was noted as necessary to be adioined to our Repentance) to poure forth earnest and feruent *praier* vnto the Lord, with who *hauiug power, wee shall vndoubtedly preuaile with men.*

Iob 22. 21

First, for our selues and land in generall, that our crying sins, the causes of iudgement, vpon our true Repentance being pardoned, there maybe an end put to the Lords cōtrouersie; that the peace being renewed between God and vs, *we may haue all prosperity*; or if the Lord shal see that we stand in need of farther chastisement, he would be pleased yet to allow vs *Dauids choise*, that *we may fall into his hands with who is mercy, and not into the hands of vnreasonable and ruthlesse men.*

2. Sam. 24. 14

(Baruch 1. 11)

1. Tim. 2. 2

Secondly and principally, let our praier be vnto God for his royall Maiesty, as to preserue his Princely person, making, *his daies vpon earth as the daies of Heauen*, that *vnder him we may leade a quiet peaceable life, in all honesty and godlines*, wishing him what the ancient

cient Christians did vnto their Emperors, that God would grant him *a long life, &c.* so to fil his heart with grace to make a right and holy vse of this great and heauy losse, that drawing neerer in humble submission & obedience vnto his God, he may be pleased to cheere vp his humbled soule with the inward sense and sweet feeling of his fatherly loue, and with assurance of his mercy towards himself, his gracious Queene, and their royall seed ; that, both their elder yeeres may bee crowned with long lasting happinesse in themselues, and their seed after them continue as *lights in our Ierusalem*, to weare the Diademe, yea to bee the crowne of these Christian Kingdomes, vntill *Shiloh* his second comming in glory.

And euen so let the Lord line, & praised be our strength, & the God of our saluatiō be exalted. Yea, let the King reioice in thy strength ô Lord, & be greatly glad in thy saluation. Giue him his hearts desire, and denie him not the request of his lips. Preuent him with liberal blessings, & keepe the crowne of pure gold vpon his head.

Terim, in apologet. cap. 30. vitam prolixam, Imperium securum, &c.

1. King. 11. 36

Psal. 18. 46

Psal. 21. 1

head. Yea, o Lord, that hee may long continue our crown, *Add to his yeeres as to the daies of Hezekiah, and let his glory be great in thy saluatio, increase of honour & dignity now in his elder yeeres being laid upon him.* Finally, let him remaine in himselfe, and his Progeny to vs and ours, as blessings for euer; Thou, o Lord, making him glad with the ioy of thy louing countenance. For why? The King trusteth in the Lord, and therefore in the mercy of the most high hee shal not miscarry. For behold, Gods hand shall finde out all his enemies, &c.

Amen, holy Father great King of glory, as thou didst deale with gracious Queene Elizabeth, whiles semper eadē shee trusted in thee, & would not yeelde, maugre so many mischieuous attempts against her sacred person, one iot to Antichrist, and as thou hast hitherto also dealt miraculously in preferuing thine annointed seruant James our gracious Soueraigne; so deale with him, we beseech thee, still, and still; let all his enemies be clothed with shame, but vpon himselfe and his,
let

*let the crown of these Kingdomes flourish, that happy he may be for euer, ha-
uing thee the God of Iaacob for his aide,
and wee thy people happy, and our
land, hauing thee for our God, and
thy Christ for our Soueraigne king,
and our Princes vnder him, main-
taining thy truth, the sonnes of
Nobles, and our glori-
ous Crowne.*

Psal. 146. 5.

Eccles. 10. 17.

H O S. 6. 1:

*Come , and let vs returne vnto the
Lord : for hee hath spoiled, and hee
will heale vs; he hath wounded vs,
and he will binde vs vp.*

Xinlei Shi